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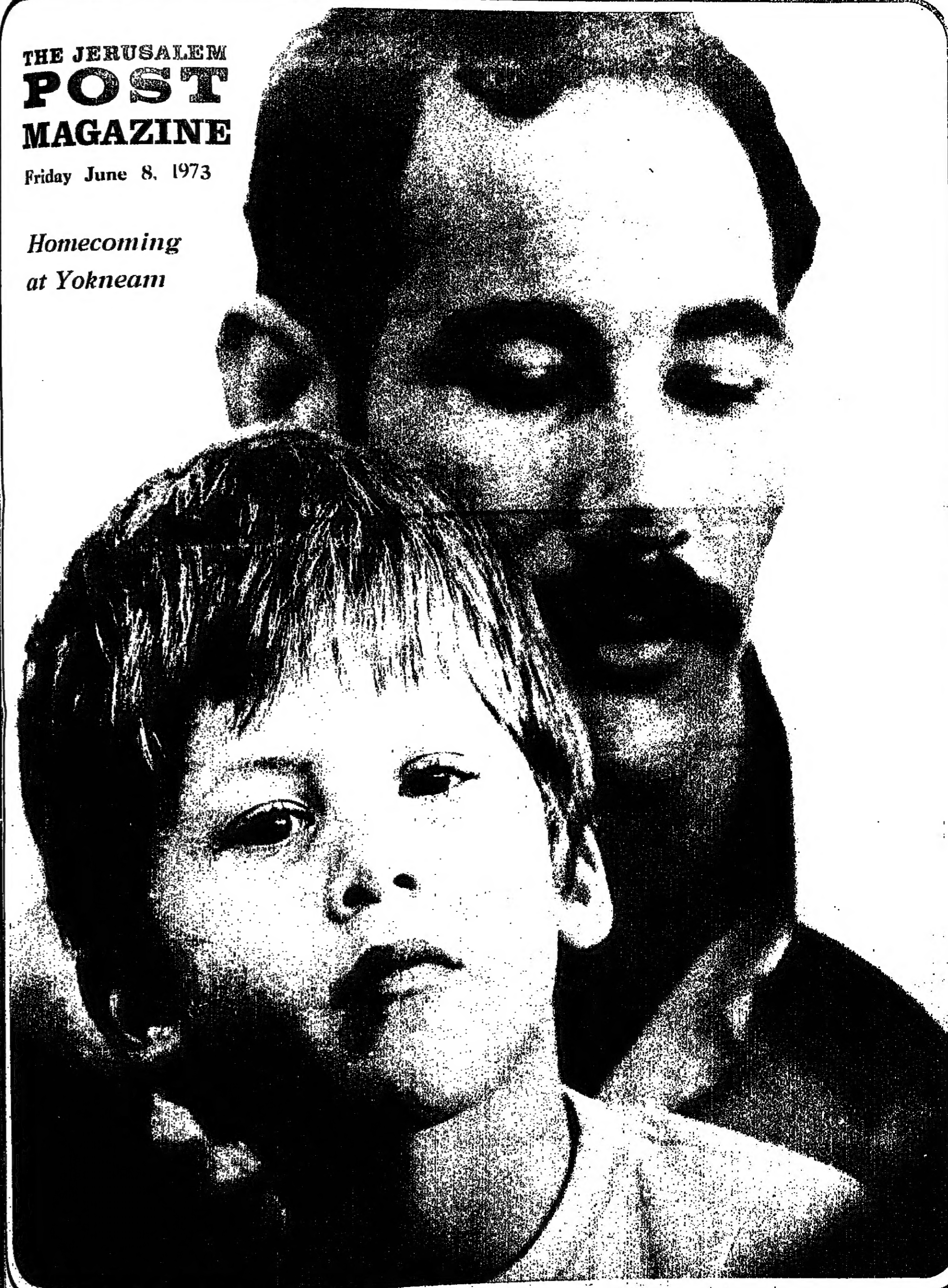
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THE JERUSALEM POST MAGAZINE

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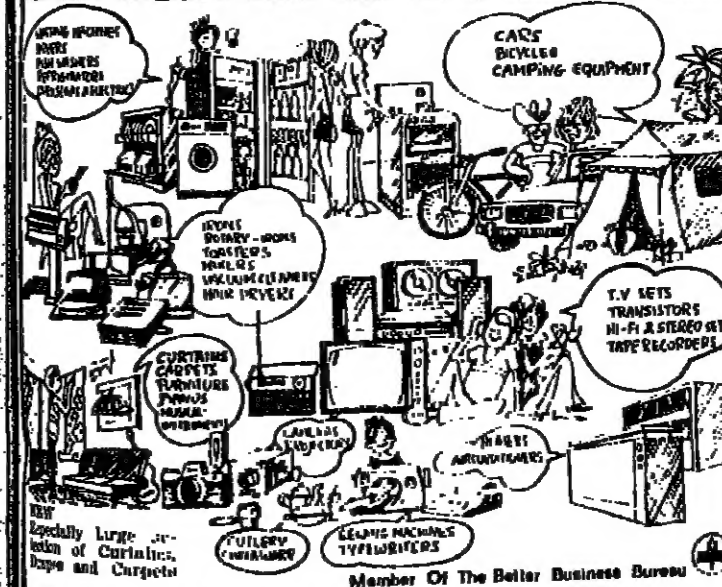
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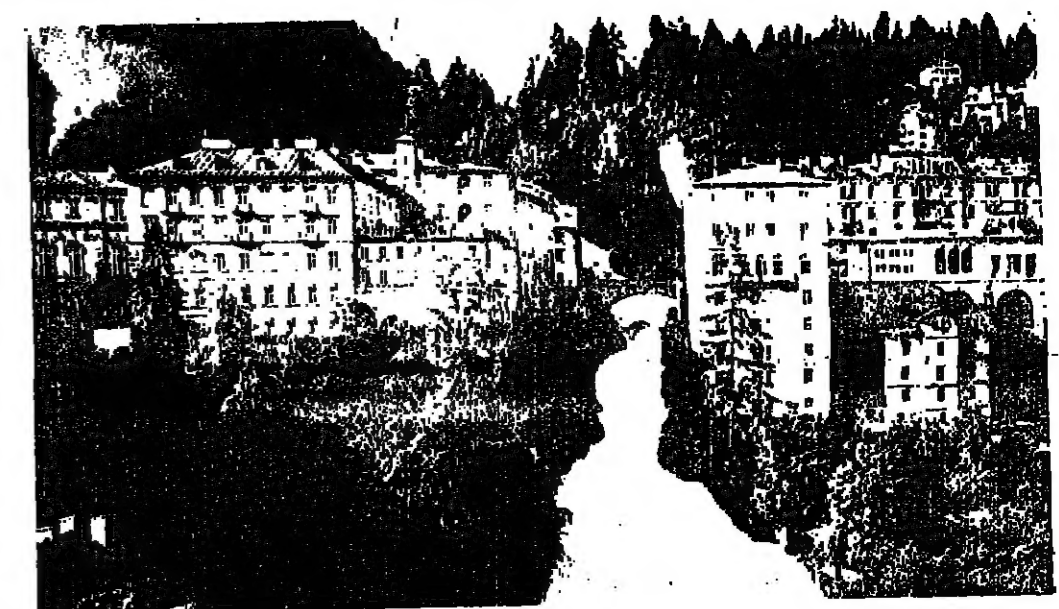
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Abnormal Normalcy on the West Bank

The sixth anniversary of the Six Day War was marked this week by a partial business strike in East Jerusalem, where the 70,000 Arab residents, though opposed to a redivision, still viewed Israel's reunification of the city as a political imposition.

But in the rest of the West Bank, which remains an area apart from Israel, politics appears to be treated with apathy. Six years after the Six Day War, civic tranquillity and economic progress are the hallmarks of the West Bank, write ANAN SAFADI and PHILIP GILLON.

PERSISTENT calls from neighbouring Arab countries for the West Bank population to join a general strike on June 5, the anniversary of the Six Day War, failed to disrupt the normal conditions which have been established during the past six

years travelling through the West Bank these days must be struck by the serenity that prevails in towns and villages. Week days, the area seems populated by able-bodied men; on Saturdays, the day, working hours, the "Green Line." The roads and orchards are well tended; agricultural work has been done by women and old men. Boys stroll along the roads, carrying books in their hands, waiting for their end-of-the-year examinations.

Each of the tranquillity can be attributed to the restoration of the local population's normal daily life, including the reinstatement of local public administration, and the almost free link with the West Bank under the current travel regulations.

People now remember the 1967 period, when the other side of the River Jordan was under the Patah-controlled territory, and almost every day there were military attacks on the Beit Sam Valley settlements. Pierce the action by the Israel Defense Forces compelled the Jordan Government, ultimately King Hussein, no longer to drive them out of Jordan in 1971.

Attacks against Israelis and the West Bank have also stopped. There was a time when terrorist attacks against market places, bus stations, stores and other concentrations of population posed difficult problems, but these were completely resolved three years ago. What little trouble there is now is sporadic, and trifling in comparison to the actions of the administration. Occasionally a visitor to try to organize a strike or a West Banker visiting Israel is recruited by Fatah to the propaganda of the PLO, with its instructions on how to prepare a Molotov cocktail, and may try his hand at it. But trouble of this kind has become very rare.

Incidents of trouble caused by some visitors have not altered the belief of the Israel authorities that the links between the West Bank population and the neighbouring Arab states should continue to be maintained. The Summer Visa Scheme which began in this week has, after five years, proved so successful that it was decided to extend it to the whole year round. Arabs are now officially at war



The aftermath of war: Kalkilya, 1967 and today.



with Israel can freely cross the Allenby Bridge into Judea and the Gaza Strip and the Danyia Bridge into Samaria on application by their relatives here unless the visitors are security risks. West Bankers visiting Jordan encounter fewer bureaucratic delays than Israelis going abroad — all the West Bankers have to do is to fill in a travel permit and pay IL10 for a stamp. True, Arabs going in either direction are searched for explosives, but this is now an accepted feature of world travel.

The calculated risks inherent in the exchange of visits and the maintenance of a two-way traffic across the Jordan River have paid off. In fact, the entire history of the administration of the West Bank has been one of successful calculated risks.

The effect of normalization has been to set up a beneficent circle, the reverse of a vicious one. In the early era of tension, terrorist activity or pro-terrorist action resulted in counter-action by the authorities, such as the blowing-up of houses or the administrative detention of suspects, although the administration claim proudly they never had to use all the powers vested in them by the Emergency Regulations, such as the enforcement of the death sentence.

Normalization has had another result. Although the administration is still vested in a Military Government, the people engaged in it have become more like civilians in uniform than soldiers; they are busy with the tasks of normal administration, such as the improvement of economic health and social welfare conditions, and the provision of services. The standards of living of the Arab workers have soared, but so have their expectations: the Military Government is charged with responsibility for meeting their needs.

All this sweetness and light in regard to day-to-day living does not necessarily mean that there has been any fundamental change in the Arabs' attitude to the administration or to the Jewish State. A man can enjoy higher pay, he can purchase a car and a television, without reconciling himself to a regime he considers alien. In fact, nobody claims that the West Bankers are in love with the administration or the concept of the Jewish State. Yet something has been gained in the spiritual sphere, as well as the physical: the Arabs have gotten to know the Jews as human beings. Thus the free movement into Israel brings more than economic benefits.

Nevertheless, the West Bankers are still spiritually at one with the rest of the Arab world; politically and culturally, their ties are not with the Jews. The Military Government, in fact, has never made the slightest effort

to blunt this feeling of unity with other Arabs.

Until 1970, both the Jordan Government and the terrorists called constantly for a policy of non-cooperation with the Jews. The terrorists took action against fellow-Arabs to prevent their going to work in Israel, and threatened violent action against anybody participating in any Israeli-sponsored action, as was the case with the municipal elections early last year. But since then, Jordan for the most part has stopped insisting on non-cooperation, although it continues to object to developments which it feels might jeopardize its claim over the West Bank and the population. One example was Jordan's recent announcement that it would impose the death sentence on West Bankers selling land to Israelis, another its call this week for a June 5 general strike to demonstrate the local population's resentment of Israeli rule. The terrorists meanwhile have been warning the local population against cooperation with Israelis and Jordanians alike.

Despite the outside efforts to prevent any kind of *modus vivendi* with the Israelis in general and the military authorities in particular, the West Bankers have evolved a philosophy and life style suitable to their needs. They feel that they can work with and for the Israelis, and can co-operate with the authorities in obtaining electricity, water, agricultural guidance and public services without involving themselves in any political commitment.

Politically, they want the occupation to end, but there is a great deal of muddled thought about what should follow an Israeli withdrawal. Some would reunite with Jordan under King Hussein's federal scheme, while others would rather be placed under some sort of international supervision for the first five years, pending a final decision on their future. A third group favours an independent Palestinian state, while a fourth—the smallest group by far — looks to the terrorist establishment to shape their destiny.

The only thing these various groups have in common is the Palestinian identity, which was boosted in the aftermath of the 1967 war by two factors: the Palestinians' desire to disassociate themselves from the general Arab mass, which had been subjected to defeat and humiliation at the hands of the Israelis; and the rise of the Palestinian sabotage movement, which in turn insisted on an independent Palestinian identity. The terrorist movement served as a catalyst in the emergence of this sentiment, which led even West Bankers loyal to King Hussein to think of themselves as Jordanian Palestinians.

As King Hussein and the terrorists maintain their hawk-like watch on the West Bank the leaders here find personal safety in non-action. In the prevailing political stalemate, the bulk of the population finds a healthy antidote to political inaction in the improvement of their standard of living.

Meanwhile, many of the features of the West Bank are changing as the population, originally half refugees, becomes an independently supporting society which is consolidating its economic ties with Israel rather than with the Arabs. Today, over 60,000 workers cross the "Green Line" to work. The West Bank exports IL107m. worth of goods to Israel or through her to the outside world, while West Bankers buy IL320m. worth of goods from Israel.

Day by day, the economic and personal ties between West Bankers and Israelis grow stronger. While the Arabs dream of a military victory or the coming of their equivalent of the Messiah, the demarcation lines are becoming more and more blurred. Another six years of administration may make separation of the West Bank and Israel impossible.

One Minute in the Six Day War

Photo Essay by Micha Bar-Am

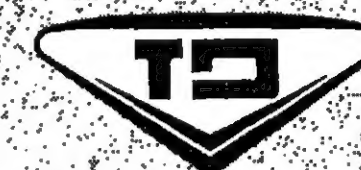
Towards evening on the second day of the War, a convoy moved slowly through the streets of Jerusalem, its head probing through the deserted streets of the Old City while its tail still rolled through the Western suburbs. The people of the Geulah quarter came out of their shelters to welcome the soldiers. A young soldier jumped from his truck to greet his mother. A quick embrace, and he ran back to the convoy to go to war.



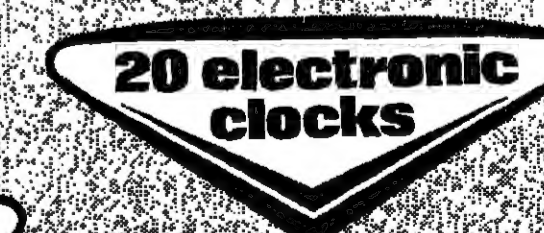
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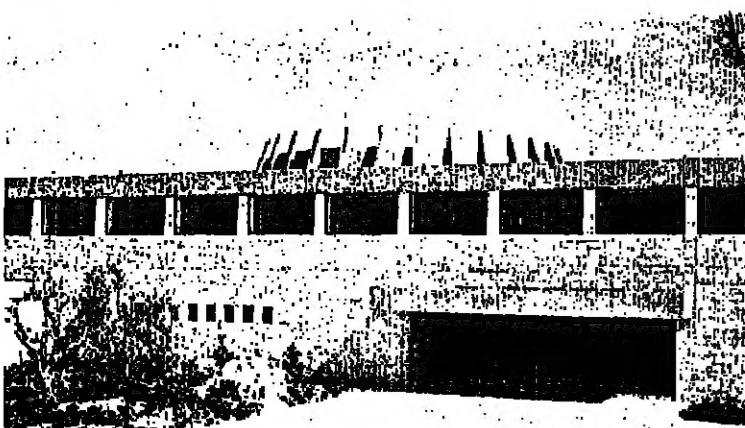
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SYSTEMATIC THINKING AND ALTERNATIVE SOLUTIONS

A four-day-long international seminar last week at the Van Leer Institute in Jerusalem focused on "Systematic Thinking Towards Alternative Solutions of the Arab-Israeli Conflict." The participants included Israeli, American and Canadian scholars in the fields of political science, strategy, history, psychology and Oriental studies. DANIEL DISHON, Senior Research Associate at the Shiloah Centre and editor of "The Middle East Record," evaluates the proceedings.



ISRAEL'S FOREIGN AND DEFENCE policies, as one participant in the Van Leer Symposium pointed out, have only recently become the subject of academic study here and the four days of discussion in Jerusalem hold promise of a better understanding of the situation in which we find ourselves. Although the title of the Seminar was perhaps too ambitious, the crowded schedule of lectures and discussions provided a wealth of valuable information and opinion, even though they revealed a perhaps overly wide spectrum of possible approaches to the subject.

The main division was between those employing techniques of model-building, games theory, scenarios and other methodologies of wide application — "the conceptualizers," as the conference came to call them — and those who addressed themselves to the uniqueness of the concrete situation. During the very first session, a speaker from the audience put his finger on the problem in a very telling simile: the conference, he said, must decide whether they wished to deal with the principles of general research or whether they wanted to discuss what could best be done about one particular case of turmoil. In reply, Prof. Michael Brecher, an acknowledged expert on Israel's foreign policy, made quite an impassioned appeal to both the "conceptualizers" and the area specialists to give of their best and contribute jointly to greater understanding, rather than allow the conference to develop its own internal conflict.

Despite his appeal, the gap between these two basic approaches remained the fundamental weakness of the meeting — much so that at times speakers seemed to live in different worlds.

Let me illustrate the point and let me also stress very emphatically that all examples from conference papers and debates are being used here to illustrate my own personal reflections as I listened. Reference to any one paper or speaker rather than another is not meant to convey an opinion as to their intrinsic interest or scholarly achievement. (The full proceedings are going to be published by the Van Leer Foundation.)

CLOSER to the subject under discussion was a model — presented by Prof. Yeheskel Dror (Hebrew University) — for judging war or escalation propensity in a conflict situation. It started with the classification of a country's national goals as "aggressive" or "non-aggressive"; went on to mark whether the use of violence was acceptable or not in that country's society; noted whether or not the country had the "capacity image" to make attainment of its goals by violence credible, and finally rated the country's capability of rationally working out the effectiveness of war as a means for their attainment. Prof. Dror himself answered the question of why one particular country adopts a particular goal or set of goals.

To answer that question, he said, would require a comprehensive social theory which "the present state of our knowledge does not allow us to work out."

He put his model through its paces with regard to various Middle East countries and wound up wryly by saying: "I hope I have illustrated the dangers of using this model." Other participants then pointed out its weaknesses. "Aggressive" or "non-aggressive" was too general a term; it needed definition (would an Egyptian attack to regain Sinai be aggression?), gradation, qualification, differentiation; also one would need to state: "aggressive" in whose view — no country has a self-concept of being aggressive. Similarly, acceptability of violence needed clarification: in one particular society, violence might be acceptable for defence and preventive war, but not for offensive action; some forms of violence might be acceptable, others (terror, nuclear weapons) unacceptable. (Prof. Dror believed that the model could be refined to include meaningful parameters of aggression and violence.) Another criticism by the participants was that the model dealt only with the chain of factors leading from an existing conflict situation to its eruption into war, but was of no help in considering resolution of the conflict itself.

Examples of papers which seemed to bridge the gap between general principles and particular situations better than most were provided by Prof. Colin Gray (Canada) and Dr. Yair Evron (the Hebrew University) and by Dr. Dan Horowitz (the Hebrew University). The first two dealt with arms races. Prof. Gray ana-

lysed the concept as such, pointed to some negative as well as positive aspects of an arms race policy. Among the negatives he listed these:

- The arms race which is a synonym for the pursuit of security, may in fact promote security;
- "Security managers" may acquire undue influence;
- Foreign policy may become "militarized";
- As against this, an arms race may become the non-lethal substitute for war — the winner of the race becoming the winner of an unfought war;
- It may help in attaining a balance of power;
- The hope of better arms tomorrow may prevent war today;
- The time gained while the race proceeded might ease the conflict situation.

The applicability, at some stage, of each of these points to Israeli-Egyptian relations seems evident. It was spelled out by Evron who stressed the great significance of the arms race in the outbreak of the 1967 war. Neither Gray nor Evron, however, gave full weight to the difference between an arms race such as between the British and German navies before World War I or between the USA and the USSR after World War II (where the race depended on the decisions of the two governments involved) and the Middle East racers (who have to decide what they want and then to persuade another power to decide to supply it).

Dr. Horowitz discussed some basic aspects of Israeli defence thinking of which Israeli newspaper readers (and reserve soldiers) are certainly aware, but which, to my knowledge, has not been systematically described and analysed before. His paper dealt with the distinction between "basic security" (i.e. the capacity to stand up to total war) and "current security" (i.e. warding off border incursions) and the concomitant doctrine that "current security" must not use up resources that can be spared after the requirements of "basic security" are met. It discussed the closely related concept of the inter-war years as "dormant war" and the "lax bargaining" conducted by means of retaliatory operation. It dwelt on the central role of deterrence in Israeli strategic thinking which led to preventive or pre-emptive war and when deterrence was perceived to be failing and which, in 1967, made the undermining of Israel's deterrent stance *casus belli*.

FROM AMONG the orientalist (who, according to the tradition of their discipline, did not relate to their subject as a particular human endeavour to set forth the singularity), Prof. Nadav Shrago (USA) spoke about Israel, the others about the Arab countries.

Prof. Safran first questioned the place of defence politics up to 1947, went on to describe the formalism (in that year) and the breaking (in 1970) of the Government of National Unity and then dwelt on the fact that by now all major parties have turned into coalitions loosely holding together segments of divergent views about future security policy. To face the issue now might cause some parties to fall apart. This, he felt, was the root cause of Israel's "immobilism." Its decision not to decide Jewish settlement areas significantly in the progressive foreclosing by options, he said that there was a fiction that no options were being thus foreclosed; some

members believed the fiction to be truth, some knew it to be a fiction but went along with it, and this was what kept the government together.

PROF. GABRIEL Baer attempted to analyse Arab attitudes towards a settlement with Israel on the basis of how peace (in the sense of reconciliation and normalization of relations) would affect the interest of various Arab and Arab social groups.

He stressed the interest of the Egyptian regimes in Egypt and in a state of conflict which could be the *raison d'être* for being in power. In Egypt, moreover, the rulers found it prudent to have an armed militia to point to in order to keep population and employment from becoming central. Concrete and intellectual, on the other hand, might view themselves as benefiting from the position of resources to develop and education and the prospect of greater freedom of movement which peace might bring.

In Egypt, Syria and Jordan, the collapse of the self-perception of the Arab world as a "sleeping giant" who only needed to be awakened in order to show his real strength; the loss of faith in a "military solution"; and finally, to the decline in Arab messianic fervour.

The latter, once a source of the Nasser's strength, was now personified by Gaddafi — a marginal figure ruling a marginal Arab country. (I myself would question this; in my view it is too early to decide that Gaddafiism — perhaps without Gaddafi personally — will not conquer Egypt.)

Prof. Shamir concluded by asking himself what political sign-

leaders act irrationally, it could thus be shown that, in fact, they act as their own interests prompt them.

Other participants pointed out that the economic fears of the Arab states were rational only if one assumed a rather outdated view of the economic facts of life. More likely the argument of Israel's potential economic domination was a "second line of defence" for their (not fully rational) rejection of Israel.

While Prof. Baer presented a curiously static view of the Middle East situation, the accent in the paper read by Prof. Shimon Shinnar (Tel Aviv University) was one of the change in attitudes since 1967. Such change, leading to moderation and a desire for a settlement, was discernable among four groups: the Jordanian establishment, Egyptian intellectuals, certain Christian Lebanese circles and among West Bank inhabitants. Prof. Shamir attributed these changes to the following effects of the Six Day War:

- A decline in Pan-Arab sentiment; a change in the image of Israel in Arab eyes from an absurd puppet state into a technologically superior "garrison state";
- The collapse of the self-perception of the Arab world as a "sleeping giant" who only needed to be awakened in order to show his real strength; the loss of faith in a "military solution"; and finally, to the decline in Arab messianic fervour.

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Prof. Shamir concluded by asking himself what political sign-

fiance these changes had — how much influence did they have on Arab decision-makers. Disarming, he conceded that he did not know. Sadat had proved rigid and incapable of adjusting his ideas to the new realities. Hussein was adjusting them. Peace, Prof. Shamir felt, had become an option in Arab eyes.

A much more sombre view was taken by Dr. Yehoshafat Harkabi (the Hebrew University). True, he said, the Jordanian establishment was seeking a settlement but the gap between what Israel would find acceptable was wide indeed. In Egypt, intellectual protest had no political weight. Jordan excepted, politically meaningful attitudes fell into three groups:

- those advocating acceptance of Security Council Resolution of 242 for tactical purpose, to improve the Arab image and blacken Israel's;
- those advocating acceptance of the resolution as a matter of strategy, to get the Israelis back to the 1967 lines without thereby terminating the conflict;
- those who reject any settlement, relying on the sheer weight of Arab numerical superiority to tip the scale, provided the conflict is not allowed to die down.

In short, Dr. Harkabi said, the second group feared that the cease-fire lines would congeal into permanent borders; the third feared that even an interim settlement would congeal into peace. The weight of politically meaningful Arab opinion was weak; each alone is lousy.

Only by combining "all reasonable methodologies" could a useful approach be worked out. But was this possible? In other words: were not many of the methodologies mutually exclusive? Was there a consensus on which were the "reasonable"

used to say: "Nasty Jews have usurped Palestine" will now say: "Nice Jews have usurped Palestine."

Changes in Arab thinking had started and would, hopefully, continue, but they were very slow. Before they had time to take effect, Arab attitudes "may produce an extreme, unconsidered, nationalistic position on the Israeli side. Symmetry will thus be achieved to Israel's moral loss. That, too, will produce a grave obstacle to peace... Understanding the tragedy of this conflict is the first line of defence against the deformation... (it) may cause." In the discussion, he added that since peace was not in the offing, Israel should devalue the importance of prudence and wisdom in living with the conflict and learning how not to aggravate it.

TAKE IT ALL. In all, did the conference achieve what its name had promised? "Systematic Thinking" on a subject as complex as the conflict still seems to be beyond the reach of the combined forces of the disciplines represented. Prof. Dror, who seems to have mastered a greater number of various techniques than anyone else present, and whose remarks in the debates focused on methodological questions, said at one stage of the proceedings: "All out methodologies are weak; each alone is lousy." Only by combining "all reasonable methodologies" could a useful approach be worked out. But was this possible? In other words: were not many of the methodologies mutually exclusive? Was there a consensus on which were the "reasonable"

ones? If their combination was capable of producing better results, this remained to be demonstrated — perhaps at the next conference. As Prof. Cohen put it: the grand frameworks produced at this seminar are not sufficiently superior to what policy-makers have at their disposal anyway, to make a significant difference.

That is probably why the second element in the title of the conference: "Alternative Solutions" — did not receive full justice either. Some alternatives were described in general terms, but there was no full treatment of their implications nor any reasoned assessment of their respective probability. (In the concluding session, it was noted that most attempts at forecasting the short-term future had predicted the continuation of the status quo. Was the status quo stable and desirable? Or was there something wrong with it? Professor George Quester (USA) had the reply: "I'll tell you what's wrong with it. Israel wants to be a Jewish state, a secure state and a democratic state. You can have any pair out of these three, but you can't have all three.")

To say all this, however, does not mean that the seminar had no achievements to its credit. As Prof. Dror pointed out, it was only very recently that foreign and defence policy had become the subjects of academic study in Israel (while Arabic studies at our universities have reached a truly venerable age, by our standards). The Van Leer Seminar has held out the promise that continued research in Israeli as well as Arabic studies and the development of more refined techniques more precisely applicable to concrete situations may in future combine to provide a better understanding of the situation in which we live.

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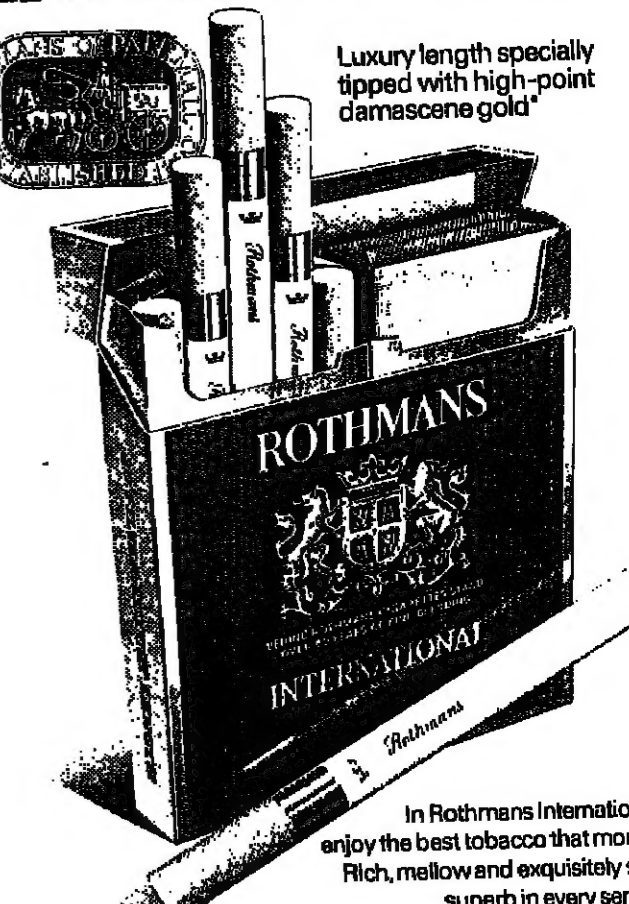
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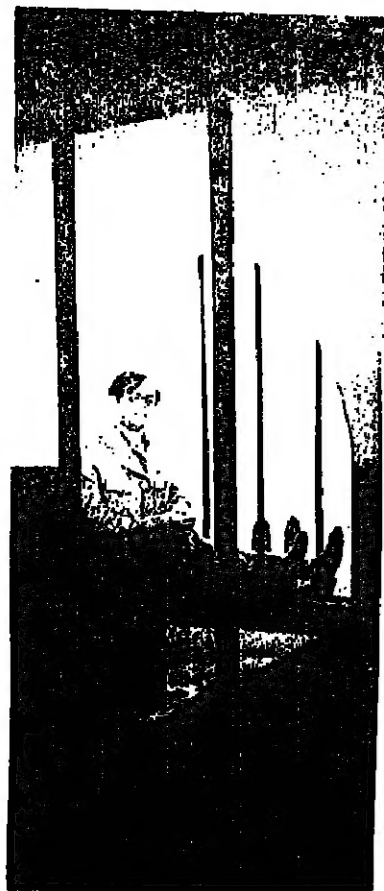
BLENDEES OF FINE CIGARETTES THROUGH SIX REIGNS

FRIDAY, JUNE 8, 1973

THE JERUSALEM POST MAGAZINE

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MADAME TUSSAUD'S comes to Tel Aviv

The Defence Minister sits for portrait by Miss Vivien Sun. The Museum's promoter, Mr. Shalom Meyer, looks on.



...high enough to bar it from the vision of small children. To the kids for the museum, there is a very special attraction, the Tarzan jungle setting of Tarzan, the man with the white tiger.

...and a Chinese girl, born and brought up in Peking, educated in Paris and now living in London, tackle the problem of depicting the life of the State of Israel? She approached her subject, Vivien Sun, from the point of view of an artist rather than a historian. A distinguished team of advisers from all walks of life helped her on the technical and thematic aspects, and on matters of practical execution. Mordechai Hase served as Director, Shaul Biber, the art director, as thematic consultant, and Moshe Markovitz, the director of Shalom Stores, as an important role in creating the backgrounds to the wax scenes.

"In a way," says Vivien Sun, "it was easier to portray the personalities of the past than those of the present. People have a personal idea of what living personalities look like, while it is harder to remember what Herzl and Ben-Gurion looked like from the back. When



Mr. Mordechai Ish-Shalom and Tourism Minister Moshe Kol pose with the wax figure of the Pope.

you come to a present-day personality like David Elazar — however you portray him, it cannot satisfy everyone's image of his character. Some see him as a very young-looking man, others think he has an older, far more mature appearance. As an artist and sculptress, when I meet people I can make a fairly accurate estimation of what type they are, even without knowing anything of their background, by reading their faces, the lines, wrinkles and expressions, by taking their hands — even reading their palms."

With historical figures, Vivien had to work from portraits, photographs, history books and personal memories of friends and associates. All the others, including Golda Meir and Moshe Dayan, sat for her individually. There are already over 100 figures to be seen at the Shalom Palace Wax Museum, and the intention is to continue adding tableaux at regular intervals — space is available for many more. By Madame Tussaud's standards, this is a very small museum. But when one considers the 170 years of constant work invested in building up the famous London Wax Museum, as against the year-and-a-half it took to complete the Shalom Palace, one may readily concede that the results are quite remarkable.

(Left) A wax Jabotinsky in Acre jail. (Right) Trumpeldor's death. (Below) Ben-Gurion at Sde Boker.



STEPPING THROUGH the turnstile of the new Shalom Palace the first person to greet you is a familiar, dark-haired figure in a trim black suit with fine black eyes and a long, neatly-groomed black beard, his fine black eyes gazing into the future...

Israel's first Waxworks Museum, which opened on the second floor of Migdal Shalom, yesterday depicts the transformation of Theodor Herzl's vision into reality. The museum's 25 historical tableaux, executed with remarkable authenticity of detail, record the most important moments in the evolution of the State of Israel from the days of the First Aliya pioneers right through the Six Day War.

Shai Mayer, young and goateed Managing Director of Shalom Stores, tells the story of the Museum.

"We wanted a permanent thematic entertainment to add another dimension to the range of activities already available in the Shalom Tower. We explored several possibilities before deciding that investment in a wax museum with a very definite theme would be worthwhile as an attraction both for Israelis and for tourists." He admits that the IL3.5 million invested in the museum represent quite a bit of a gamble, though he figures that, if 300,000 people visit the museum each year, the project should break even in five years' time.

Once the decision to have the museum was made, the next step was to enlist a skilled waxworks artist. The art is very specialized of course, and is shrouded in professional secrets and tricks of the trade. On a business trip to Hong Kong, Shai Mayer met Vivien Sun, a young Chinese sculptress who has her own wax museum there. Early last year he brought her and two Chinese assistants over to start work on the waxworks. With the aid of local staff whom she herself trained, and members of Migdal Shalom's display department, Vivien has produced close to 100 wax effigies of personalities — both famous and notorious, as well as a few fantasy world characters like Hansel and Gretel, Tarzan and Cheeta.

The Museum provides a fascinating visual history lesson, each tableau giving an accurate background to the figures and events portrayed. For school-children, the museum will serve to bring text-book stories vividly to life.

The scene showing Meir Dizengoff, first Mayor of Tel Aviv, against the background of "Little

Tel Aviv" of the 'twenties, together with Dr. Chaim Weizmann, the sand dunes astride a donkey to reach his patients, is accompanied by some amusing reproductions of municipal posters of the day.

In more tragic vein is the portrayal of Dov Gruner's execution on the gallows of Acre prison in 1947. Whilst the IZL leader stands firmly with his hands behind his back and the hangman's noose around his neck, two jailers look on in amusement.

Detailed and ingenious techniques are to be found in most scenes: the wounded figure of Meir Har-Zion "breathes" with frightening realism as Dr. Mordechai Ankelevitz bends over his stretcher to treat his neck wound on the battlefield in the War of Independence against a background of enemy fire. An unusual lighting and mirror technique in another tableau flashes from Ben-Gurion, a proud figure delivering the Declaration of Independence to an older Ben-Gurion cradling a lamb in his arms at his home in Sde Boker.

Perhaps the most detailed and poignant of the dramatic scenes shown is that of the Eichmann trial. The accused is the only figure to betray not a flicker of emotion, except in his thin, tightly clasped hands. The horn-rimmed glasses on Eichmann's nose were obtained from Ramle prisoners and are, so Shai Mayer believes, the only remaining possession of the Nazi war criminal — all his other belongings and clothes were burnt immediately after the execution.

A scene with rather haunting associations is the moving moment when Chief Rabbi Shalom Goren, then Chief Army Chaplain, sounds the shofar at the Western Wall on the day of the conquest of Jerusalem in the Six Day War. The three soldiers standing immediately behind him, battle-stained, weary, but exuberant, were modelled by three soldiers who were there six years ago.

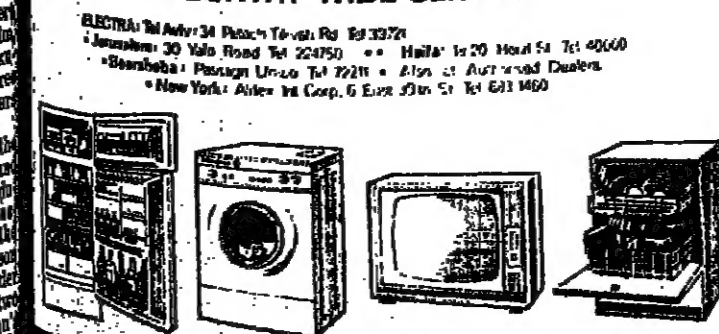
A number of scenes in the museum are a blend of fact and fantasy — though still with occasional undertones. The first of these is the time that Charles Lindbergh reached the moon at the same time that Charles M. Schulz stood trial for the brutal murder of Sharon Tate — and the two concurrent examples of man's greatest achievements and lowest depths are shown side by side.

The gory, murder scene in the Museum's closest approach to a Chamber of Horrors, and one tableau has a wall in front



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MARRIAGE between East and West. "An escape from the world." "A prototype of a war of cogitation." These were some of the descriptions of dialogue presented during the Israel Interfaith Committee Symposium held on May 15 to mark the 25th anniversary of the State. The guest-speaker was Professor Shemaryahu Talmon of the Hebrew University, and the topic was "Interfaith Dialogue in Israel: Retrospect and Prospect."

A meeting of minds but also a clash of theology with reality — this was Professor Talmon's analysis of inter-faith dialogue, which he said, had begun with the initial shock of the Holocaust, to resolve "never again" brought Christians and Jews together. The need to destroy the roots of anti-Semitism, and foster the growth of mutual protection was felt more acutely. But it took political events to actually bring on a dialogue.

In 1948 Judaism was transformed into a political power, and the elections of 1949 showed Israel to be a permanent nation in the world. Dialogue became vital and urgent as Judaism became a political reality. The Second Vatican Council had given the world theological basis for interfaith contact. By 1957 the Israel Interfaith Committee had been initiated. Projects like the Ecumenical Theological Research Fraternity, Shalom House of Prayer and Study, the Rabbinic Centre, the UCCJ, the Rainbow Club for theologians as well as various social and cultural study institutions and activities were fostered: a Christian-Jewish-Muslim kibbutz project at Nave Shalom; Moslem-Jewish youth work in Abu Gosh; study committees and meetings. The reality of politics had brought theology down to earth.

The intersection of theology with life is a basic concept of Judaism, and it was reinforced by the World Council of Churches proposal to widen theological dialogue to cover ideologies. Professor Talmon also saw the recent movement of the French Bishops as a first positive recognition of the State of Israel by a Christian body.

However, a new shift of emphasis in today's world meant that interfaith was under stress. For the young growing up in Israel and for the increasing number of Christians outside Europe, the Holocaust means little but history.

The source and inspiration of interfaith dialogue must therefore shift to a wider base and a deeper origin. The recognition of the special nature of Judaism and Jewish by western Christians will make for the admission of Jewish participants into the interfaith setup, whose motivation is more of a "historical" than of a "theological" character. At the same time the wider concept of what a religion is or can be would open the door for Arab, Christian and Moslem participants for whom, as for the Jews, religion is to a degree bound up with ethnic or national social realities. It would help to bring our deliberations people who actually belong to the orbit of "Christian culture" without necessarily professing to active participation in the life of the Church. In this context Prof. Talmon called for a redefinition of "election."

THE UNIQUE quality of Judaism is its sense of vocation, and its concept of "election." But modern man challenges this specialness with his own ideology of the equality of all men. To survive, Jews and Christians must therefore examine and redefine "election" in terms of this new equality. This means acknowledging the specialness of each religion, said Prof. Talmon. Synagogue, Church and Mosque are permanent realities. Dialogue means accepting, respecting and understanding

ing these realities. Conquest by conversion must be replaced by freedom for each to proclaim his creed.

Israel, and especially Jerusalem, the Professor continued, are uniquely suited to give the world an example of varied creeds living in dialogue and unity.

To create a mutual kind of tolerance is the task of interfaith. Professor Talmon recommended a three-point plan. Expand interfaith to include the young, the students, and all socio-economic groups of the educational system by studies, teachers' seminars and school text books which will foster mutual religious understanding; create an interfaith study centre in Jerusalem as a fulcrum for moving dialogue into the life of Israel. To create a model for the rest of the world of harmony of diverse religions and cultures is the future task of interfaith in Jerusalem.

THE FORCE and thrust of dialogue came alive in the next part of the Symposium from four prepared responses by four leading interfaith members: Dr. Marcel Dubois of Israeli House; Abuna Chacour, Melkite priest working in Philia, near Haifa; Rev. Roy Kreider, Chairman of the United Christian Council of Israel and Dr. Andre Chouraqui, Council Chairman of the Israel Interfaith Committee.

According to Dr. Dubois, dialogue was a spiritual movement in its origin, its inspiration and in its application. The "Book" and faith in the "Book," interest in the Holy Land and the Jewish origins of Christian belief were the historical beginnings of dialogue, not the Holocaust, the Vatican Council or any political events. This spiritual re-awakening among Jews and Christians must always be appreciated, fostered and developed by interfaith. He took issue with Prof. Talmon on the theology of "election." To redefine election on ideological terms was a contradiction. Theology and faith are the very stuff of "election."

Two tasks were presented by Dr. Dubois. One was that the growth of ideologies is also a spiritual revolution and the answer too must be a spiritual one. Therefore research in faith and theology is the special work of interfaith. But faith means people. So the second task was to turn dialogue from a matching of systems or organizations to a concern for the real people. Israeli Christians of Jewish origin were a key example. "If these Israeli Christians of Jewish origin can find an ease in a loyalty to the State and a loyalty to the Church, then they can be the touchstones and sign of unity — and of success of interfaith in this country."

Then the voice of the East was heard in the words of Abuna Chacour. He charged both Prof. Talmon and interfaith itself with being remote from reality; he described interfaith as "a fine monologue with a faint colour of Jew and Western Christianity." Abuna Chacour felt that a Westernised, pessimistic preoccupation with the negative past had falsified dialogue in Jerusalem. Real dialogue is an act of life, not a war of cogitation. Live people with living faith, he insisted, do not share any guilt for the Holocaust nor have any need to impress foreigners. Monolithic formal Christianity, speaking to Europe in Jerusalem, is no dialogue. If interfaith is to survive it must be rooted in local people, initiated in mixed communities and in the Spirit of God at work among Jews and Christians. The task ahead was to put men of the faith, Moslems, Christians and Jews into religious leadership in the Ministry of Religions, and in Jerusalem.

then to foster the growth of spiritual dialogue in the towns and villages.

In a very perceptive response by Rev. Roy Kreider, the same theme of confrontation in faith was put forward. The synagogue has a vocation, an election. Let us, he said, accept it rather than define it. To turn from religion to culture is weakening the interpenetration characteristic of Judaism. God has manifestly entrusted to us in Jerusalem a microcosm of the world's problems. The task is to understand our history, to settle our present problems and to keep faith in justice for the Arabs.

A healthy theological tension of differences had always been fruitful. The close existence of Synagogue and Church together, Rev. Kreider suggested, will make us respect our differences. It will be fruitful by showing us how to see our own vocations more clearly vis-a-vis one another. To implement the challenge of this dialogue will be another star in the crown of interfaith in Jerusalem.

Dr. Chouraqui helped to correct the historical record. In the maquis underground of World War II he found that Christians and Jews came together in a dialogue of life, of struggle and of sacrifice. In Algeria, Moslems, Jews and Christians had such a strong unity that when the war came not a single Jewish head was hurt in the attempted persecution. Dialogue, therefore, existed before the Nazi Holocaust.

Speaking of the present situation, Dr. Chouraqui found grounds for encouragement in the volunteer movements among villagers in united action for the youth. He hoped, with Abuna Chacour, for a marriage between East and West. The crying need was for language contact. A project for translation — Hebrew into Arabic, Arabic into Hebrew — of current material is a task for interfaith, that would help to bridge the world-wide dialogue gap.

THE BEAUTY and justification for a symposium is the togetherness of opposites. In the general discussion from the body of the meeting, a real cleavage of views began to appear. Sophisticated intellectualism was confronted with a deep emotional appeal: the quiet clublike exchange of theological niceties was contrasted with the demand to study life and take action. Interfaith should be like love — you don't analyse it, you live it.

One rabbi asked whether or not it is possible that out of Jerusalem will come tolerance? Can Jerusalem take up such leadership? The task of interfaith was variously expressed: to purge ourselves of what is bad in our own traditions; to pray together for the peace of Jerusalem.

Amidst the cleavage was an elusive unity. Interfaith was in danger of becoming an in-group, and there was a common desire to break out of its isolation. It was also apparent that all wished to avoid an insipid universalism or an artificial syncretism. What was sought was a mutual understanding of differences which would bring about a deepening of each one's own convictions. As a step to opening the confines of dialogue, Dr. Kreider suggested a twin exercise. Let Christians write up their theology of Judaism, and let Jews write up their theology of Christianity. Then we could begin to open our eyes to each other's faiths.

It had been a hard meeting in "retrospect." And in "prospect" there is a decidedly difficult task for interfaith. The expectations put forward by the Symposium are a public challenge to interfaith. To achieve an authentic expression of these expectations would really be "a Jews into religious leadership in the Ministry of Religions, and in Jerusalem."

CHRISTIAN COMMENT/Oikumenikos



INTERFAITH
SYMPOSIUM
SEEKS
UNDERSTANDING

Golan pioneers busy raising turkeys, wheat and families

Gedalyah Engel

GOING UP to the Golan Heights by the narrow, winding southern mountain road is an unforgettable experience. All around are dark, forbidding mountains, looking even more sinister when seen through the empty Syrian pill-boxes left by a fleeing enemy in June 1967. Once on the upper plain, where the road widens, however, there is a dramatic change. Over the rich brown earth, black irrigation pipes stretch endlessly and waving fields of grain indicate that Ramat Hagolan is beginning to fulfill its potential of becoming the granary of Israel.

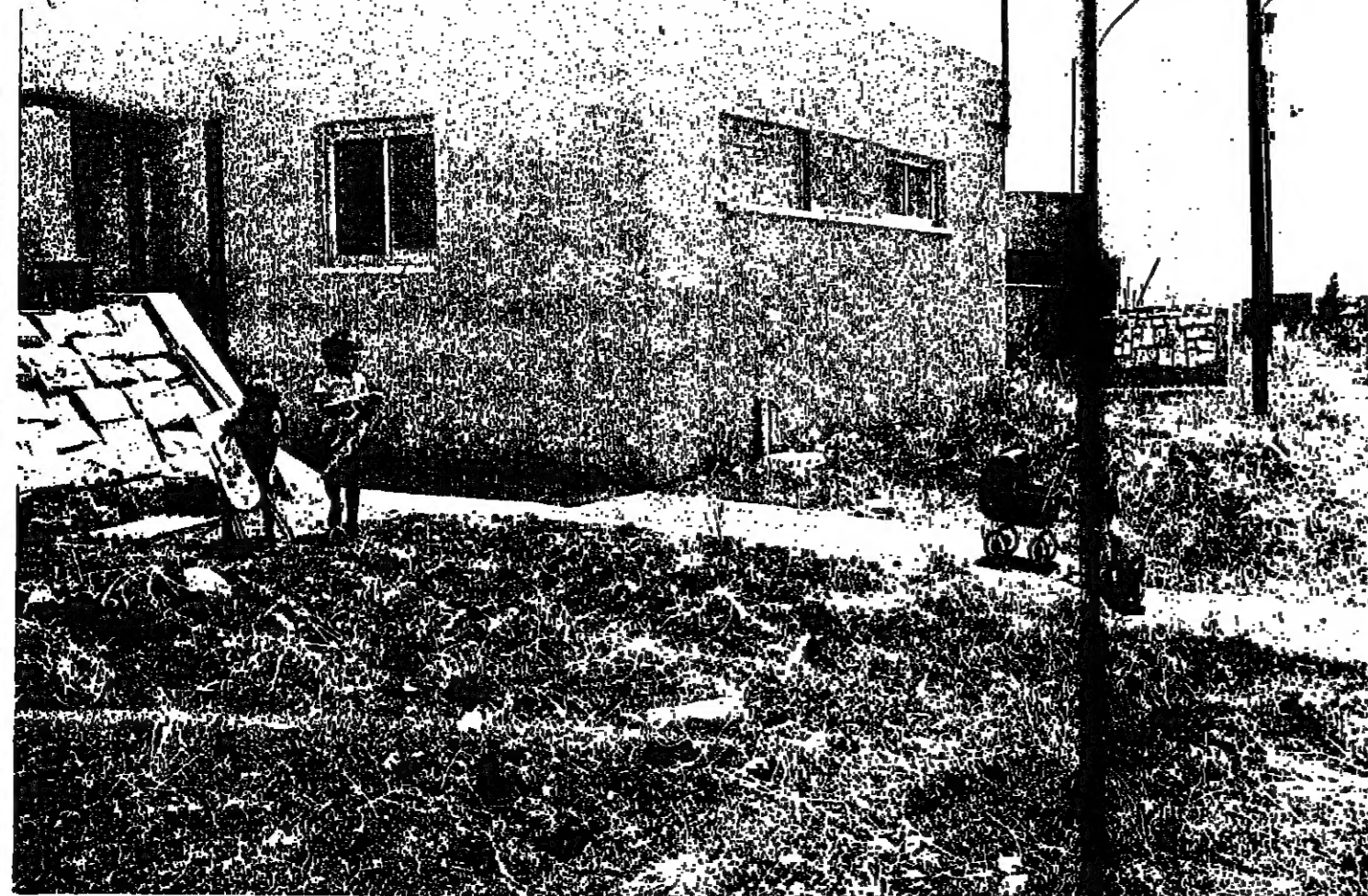
The chief catalysts of change are the men and women of the kibbutzim, moshavim and Nahal settlements in the region. One of the oldest established of the moshavim is Ramat Magashimim, about an hour's journey beyond the mountain range. Founded about a year after the Six Day War by members of the Bnei Akiva movement, this "moshav shitufi" is today raising wheat and breeding turkeys, while its garage services the entire area.

At first sight, Ramat Magashimim seems to consist of little more than the dilapidated tin-roofed buildings left behind by the retreating Syrians. The pioneers of this religious cooperative settlement decided to use the existing buildings while they concentrated on making their moshav productive. Though the settlement is still far from being self-sufficient, the original group could have moved into new houses some time ago, but they preferred to wait until every one of the 19 families could do so together.

Today, each couple has an identical two-bedroom home as attractive as any suburban villa. The few families with children are content in the knowledge that in time they will be able to move into three and four-bedroom houses.

The feeling of solidarity which pervades the settlement is reflected in a family type of relationship among the members. Two older couples, who happen to be related, are only in their mid-thirties, but in a community where the average age is 25 they are regarded as the older siblings.

The Geniroms are one of these couples. Akele (short for "Yitzhak") Genirom round-faced and fully bearded, helped to establish Kiryat Arba in Hebron about the same time as Ramat Magashimim was being founded on the Golan Heights. He had been attracted to Hebron because several members of his immediate family had lost their lives there in the 1929 massacre, but later felt that urban life even in He-



Children to play near the moshav's kindergarten



The Genirom family. Another two were away at school.

bron, with its sentimental link, she adds: "If only they'd leave us in peace." Not so long ago, the Geniroms and their fellow settlers had to spend three days and nights in the bomb-shelters which adjoin each house. Haya's concern that her husband may one day be caught by more accurate enemy fire while working in the fields is shared by all the other wives. The members are resigned to the prospect that Ramat Magashimim will not reach the maximum strength of 100 families needed to work the thousands of dunams of Jewish National Fund land effectively so long as there is no effective peace on the north-eastern frontier. They discuss this casually as they meet for evening prayers in the communal bomb-tlements below, up on the southern tip of the Golan there are hills who continue to play their old cat-and-mouse game. Akele assumes that in time the whole area will come under Israeli control, with Jews and Arab living peacefully side by side. Looking back into history, he recognizes that at no period were the Jews alone in their land.

Haya shares her husband's "live and let live" approach. Kept busy looking after her husband and their six children, she feels that this is the most meaningful place they have ever lived in. The two eldest children are taken daily to school at Kibbutz Lavi, a good distance away, but the other four are at home or at the moshav school. She maintains that a moshav shifud — a cross between a moshav and a kibbutz — is an ideal place to raise a family: the mother can devote herself to her home and children; the husband farms cooperatively with the other men. Her only reservation in her fear for her husband's safety, "It is lovely here," she says, "Akele has found himself and the children are happy." Willfully silenced.

THE CASUAL visitor to the settlement is unaware of the underlying tension. In the later afternoon, young mothers wheel their babies down the dusty main road to and from the cooperative grocery and chat with their neighbours. Their husbands who have been working in the nearby garage or turkey coops greet the men coming back from the wheat fields and the newly-planted orchard. All seem cheerful and relaxed.

Only the bomb shelters at the side of each of the attractive houses are reminders that those who live in Ramat Magashimim must always be on the alert, unfearful for her husband's safety, till such time as the Syrian guns on the nearby hills are finally silenced.

Gaza: Business as usual

Herbert Ben-Adi

THE CHINESE GIVE each year a different name. If we were to apply this custom to the sixth year of Israeli administration of the Gaza Strip which ends on June 7, we might call it the Year of Near Normalization.

Nearly all pockets of terrorism were wiped out between June 1972 and June 1973. Some deharda may still remain hidden here and there, but there is little fear of recurrence of terrorist acts of the previous years, when local men, women and children were indiscriminately murdered.

The suppression of terrorism is due to a number of connecting factors: Aluf Ariel Sharon told Prime Minister Meir when she visited the Negov kibbutzim along the green line in June 1972, "We fought a guerrilla warfare against terrorists." Another decisive factor was the displacement of some Beduin tribes from the Pithat-Rafah area, where the terrorists were heavily concentrated and whence they received most of their arms. These two acts improved the morale of the local population and lifted the shadow of terrorist intimidation.

Parallel with these military actions, the civilian administration of the Gaza Strip introduced a number of administrative changes which considerably ameliorated the life of the local population. Curfew is today practically non-existent. Travel per-

mits between the Gaza Strip and the West Bank have been abolished and so have the checkpoints for vehicles along the Strip. Gazans can today travel freely almost everywhere in Israel, to the Arab countries for that matter anywhere else. Undoubtedly the biggest factor leading to near-normalization today is the full employment of workers from the Strip in Israel, and the high salaries they earn. During the budgetary year 1972/3 these workers in Israel brought home IL120 million. This naturally influenced both the local economy and their standard of living. The former Military Governor of the Gaza Strip, Tat-Aluf Yitzhak Pundak, said that "the biggest defeat for the terrorists was the fact that they could not stop the refugees from working in Israel and earning a decent salary." Of 200,000 refugees, only 20,000 are still in need of UNWRA rations.

The budget of the civilian administration of the Military Government for the year 1973/4 is IL80 million, IL20 million more than last year. This sum does not include the rehousing of refugees which is earmarked at IL100 million for the next four years.

Two hundred and fifty refugees families from the Rafah camps were resettled in December of last year in new, larger, permanent houses, and 800 more are being



(Above) The port is kept busy. (Left) Israeli soldiers play with Gaza children.

constructed for refugees in the same area. In March of this year, 150 families from the Khan Yunis camps received new housing and another 2,200 new houses for refugees are planned. This resettlement is voluntary and the refugees but the houses at low cost and on easy terms.

This past year has also seen a number of changes in leadership of the administration. Tat-Aluf Pundak retired after two years as Military Governor and was replaced by the purpose of the local population as a humanitarian providing the necessary municipal services and the collection of municipal taxes. This led to the ouster of Mayor El Shawa, who for political reasons refused to include the Shati refugee camp within the city boundaries. The municipality is at present run by an appointed committee with Mr. Uri Czeckik at the head. Mr. Shawa also had two lucky escapes when terrorists tried to kill him and he escaped unhurt.

Other improvements included the opening of the first Ophthalmic Hospital and the operation by the Ministry of Health of two artificial kidneys.

Other important dates in the sixth year of the administration were: August 8, when the Border Police Force left for Tel Aviv. Their task had been not only to combat terrorists but also to assist the population, and many local citizens stated privately that they were sorry to see them go.

In September 1972 the administration enforced a former Egyptian law, including most refugees camps in the various city boundaries for the purpose of providing the camps with the necessary municipal services and the collection of municipal taxes. This led to the ouster of Mayor El Shawa, who for political reasons refused to include the Shati refugee camp within the city boundaries. The municipality is at present run by an appointed committee with Mr. Uri Czeckik at the head. Mr. Shawa also had two lucky escapes when terrorists tried to kill him and he escaped unhurt.

An important event for Gaza was the inauguration of the first passenger train service between Tel Aviv and Gaza.

Three Nahal settlements were established in the Gaza Strip during the year — Kfar Darom, Nahal Netzanim and Moring, to be joined by a fourth on June 29, Nahal Gadish.

In January of this year an attempt was made by the Military Government to set up local committees of the various quarters of Gaza with the purpose of improving each neighbourhood and eventually electing a local Mayor. This led to the murder by terrorists of two active members of the committees. The chairman of the Shati local committee, Habib Ismail el Marbiti, was murdered on February 11, 1973, and on February 27 Father Hanna El Nimri, a Roman Catholic priest active in one of the committees, was also assassinated. The killings were ascribed to three former P.F.L.P. leaders, who themselves were killed on March 10, in a clash with the army, when they were discovered hiding in a bunker in the house of Dr. Muamar.

Today when local leaders and Israeli Ministers meet, the Gazans have no political complaints. They mostly complain about a shortage of local workers and the high salaries they have to pay.

Gaza's local industry is making progress, while agriculture under Israeli instructors, has almost reached Israeli standards. Commerce is booming both with Israel and with the West and East Banks.

POLITICALLY, HOWEVER, the Gaza Strip still exists in a vacuum. No strong political leaders have so far appeared on the scene. One section of the population hates the Egyptians, another hates King Hussein. They don't love the Israelis, but they have to admit that economically they have never had it so good.



Mythologies in Gold

Catherine Rosenheimer

A TALENTED YOUNG English-born jeweller recently held an exhibition on the theme of "Mythologies of Greece in Gold" at a Jaffa gallery. It may sound like a case of confused national identity, but in fact the combination resulted in one of the most successful exhibitions of its kind ever held at Spilo and Jaglom.

All but five of the 32 pieces were sold; Jay Spilo generally considers an exhibition satisfactory if 10 per cent of the exhibits are purchased.

Linda Geller (27) was born in Norwich, studied jewellery at the Central School of Art in London and immigrated to Israel with her family at the end of 1989, starting work in Spilo and Jaglom's jewellery workshop very soon after. Although she has produced many successful designs since then, this was her first major exhibition.

"Up till now," she explains, "I worked mainly with organic forms designing single pieces, not collections based on a distinct theme like the current one." She spent nearly a year working on her Greek mythology jewellery series. The inspiration for the collection came not so much from Greece itself — she has spent a total of three days there! — as from reading Greek mythology.

"I thought about the aspects of the various myths which would lend themselves to interpretation in the form of jewellery, started sketching, then translating into gold. The advantage of working in a well-equipped workshop belonging to someone else, rather than being independent, was the fact that I was given endless opportunity to experiment — I could never have afforded to invest in such raw materials myself!"

Linda's work is beautifully ex-

ecuted, all in 18-carat gold, set with precious stones. Many of the pieces are interesting combinations of very figurative, precise forms together with abstract, freer shapes. The majority of the pieces are rings, pendants and brooches, almost always with unusual contrasts of texture. Although the mythological theme is always clearly depicted, the overall shapes and effects make striking designs in their own right.

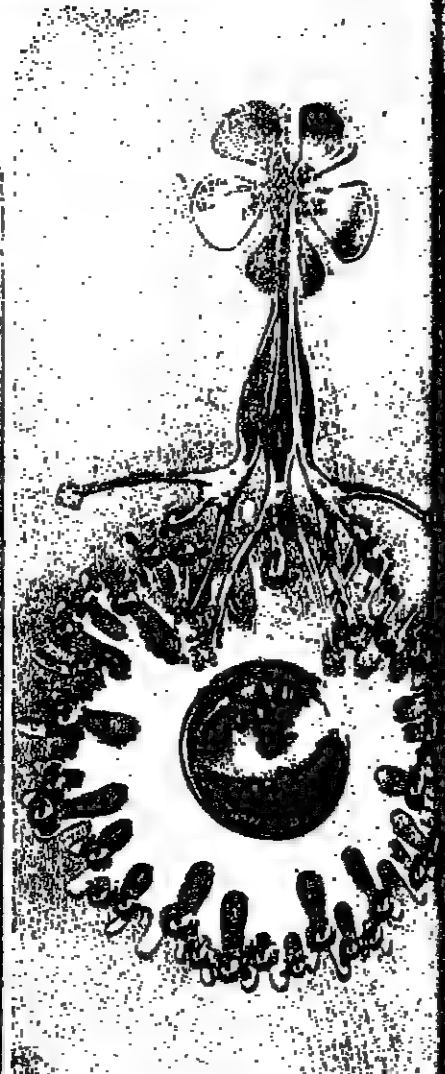
While the majority of the collection is of one-of-a-kind pieces, two are to be reproduced in limited editions. One is her Narcissus ring, a delicately flowing little finger ring in gold with two tiny diamonds on each side. On close inspection, it proves to be formed by two mirrored dancing figures, their hands entwined to form the top of the ring, their legs forming the ring itself. The limited production of 100 of these rings will sell for IL390 each. The second design to be reproduced this time in a series of 10 only — is a pendant (it can also be worn as a brooch) entitled the Three Graces. This is a pyramid of three figures, their branched shape studded with tiny diamonds.

Sometimes Linda ventures into fantasy mythology. She depicts Zeus as a spaceman, set against what looks like a luminous, rough textured shell, a particular type of quartz structure. Curved ellipses of gold forming clouds complete the same piece. A particularly beautiful large chunk of uncut matt amethyst is set in rough openwork gold for a ring whose stone represents a rock; set against it are tiny slivers of gold, finely sculptured figures of Andromeda and Perseus, he with his spear outstretched to kill the monster below him.

My personal — and modest — favourite in the collection was a series of tiny rings, entitled Flowers of Olympus — narrow gold bands, each topped with smooth gold petals, the flower centres formed by little opals, amethysts, pearls, diamonds or rubies. The rings are executed in such a way that up to three of them can be worn together, their flower heads fitting beside technical precision which typifies almost all of Linda Geller's work.



Linda Geller shown with two pieces of her jewellery. (Left) "Boy on a Dolphin," a pendant based on the mythology. (Right) "The Sunworshippers."



ALTHOUGH ONLY rarely a serious condition, short sight gives rise to much anxiety and not a little unhappiness, especially in the young. Short sight or myopia, means that near objects are seen well but distant objects can be seen clearly only with the aid of glasses.

The basic abnormality is that the short-sighted eye is too long! The longer the eye, the more short-sighted it is. Rays of light from a distant object come to a focus within the eyeball instead of on the retina at the back of the eye, whereas light from a near object comes to a focus correctly on the retina. In the vast majority of cases the eye is absolutely normal apart from its length, and once this fact is accepted, the problem of understanding myopia and living with it becomes much easier.

About one in ten people are short-sighted — except in Japan where the incidence of myopia is about 30 per cent. If one or both parents are myopic there is an increased chance that the children will be affected, but most cases are not familial. The condition is usually noticed in childhood or youth because of difficulty in seeing the blackboard, cinema screen or television. Sometimes routine examination at school reveals short sight before the child or his parents have noticed any visual disturbance. A child who reads or draws with his nose on the paper is not necessarily short-sighted; many children do this habitually, probably because it helps them to concentrate.

Vision can be fully corrected in myopia by wearing glasses: when the correct lens is worn the myopic eye sees just like a normal one. The lens used is a simple, concave (minus) lens —

Dr. Dov explains:
Some problems of short-sightedness



the type which makes the look smaller. Glasses enable myopia to see well but they do not a form of treatment; do not make the condition better nor will they stop it from getting worse.

In many cases the myopia increases gradually until the eye is about 20, due to increased growth of the eye associated with general growth of the body. Myopia may wear his glasses not wear them as he grows older, the only time they are essential is when the task in hand demands good distance vision, as driving.

There is no particular advantage or disadvantage to wearing glasses — they do not affect myopia in any way, but people who are sensitive to sunlight may prefer them. Unless a very light tint is chosen, a second, untinted, pair will be required for indoor wear and night driving. There is no point in wearing a weaker lens than the one required to give perfect vision. The idea that a lens strong enough to give sharp vision is bad for the eyes is entirely wrong.

People who are utterly allergic to glasses may wear contact lenses instead. In very high degrees of myopia, vision may be better with contact lenses than with glasses, but in most cases the advantage of contact lenses is only cosmetic. Some people wear contact lenses throughout the day, but those who can wear them for only part of the day will require glasses as well.

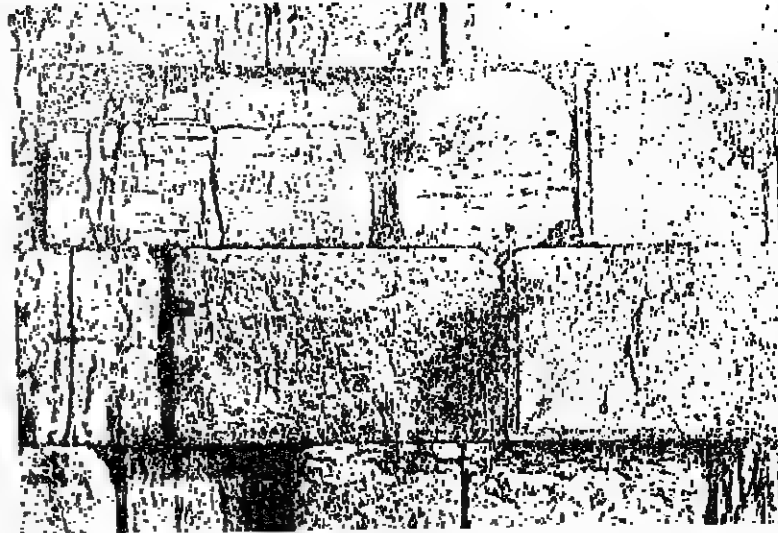
Myopia is not an illness, cannot be changed by doing exercises, restricting reading or physical activity, or by looking at television or by sitting on a diet. It is also obvious that there is no point in trying to wear one's glasses as little as possible for fear that the eyes will "get used to them." However, many short-sighted people can see near objects clearly without glasses to the end of the day. When their friends usually have to wear glasses, they read the newspaper or telephone directory, many aging myopics can read the finest print unaided.

from page 191
The last across trying to convince us that we were number 25. The guard was by the time we got through, the convoy had disappeared. Once past the check we slowed to a crawl. A small crowd of people gathered around the smallest of paths. Where and what was the point? My driver guide, a Palestinian, didn't know. It had been there then and many of the streets looked different. A man in a French then in a French then in a French. He looked frightened and was very, his cussack swirl and the dust. An Israeli soldier asked us for tourists. One of the English number said "Better go back and try King David."

from the iron grilles. The absence of sound was oppressive. The click of a door closing, as we approached, was unnerving. There was a strong impression of watching eyes following our movements. On one or two of the verandahs sat women, not talking, holding small children and babies, unnaturally still. As we came near, they picked up their infants and disappeared into the darkness behind them.

At an intersection two Israeli officers stood and we asked them the way. "Up there," they said, pointing vaguely. But it would be wiser not to go at the moment. "Is it out of bounds?" I asked eagerly, more than ready to call it a day. "No," said one dubiously. But there may be snipers still on the roof. Not a heroic type, I suggested at once that we should go back.

"Nonsense," said my guide, "just keep close to the wall. You'll be all right." He strode off, leaving me no choice but to follow, and I hurried after him, looking up with one eye for snipers and down with the other for booby traps. My feet slithered in the debris of the last market, now rotting in slimy heaps. The passages twisted and doubled round. I stumbled on hidden steps.



SUDDENLY WE came into a boys went on playing. From nowhere came a couple of square. Dazzling bright after the gloom and even more welcome the youths. "Guide Mister, Missus? sound of children's voices. Four little boys playing dice looked up, but did not move. "Shalom," said one with a cheeky grin. "You give cigarettes?" said another. An old man in a white robe and a red turban muttered to them and swept past eyeing us with a cold blue stare, but the

holy," said the boy. "Chiklan, Moslem, Jew, all holy." The glass here was coloured and covered the ground like leaves. Not a window unshattered, but there was a soldier at the entrance, and a notice from the Department of Antiquities reminding visitors that this was a Holy Place and should be treated as such.

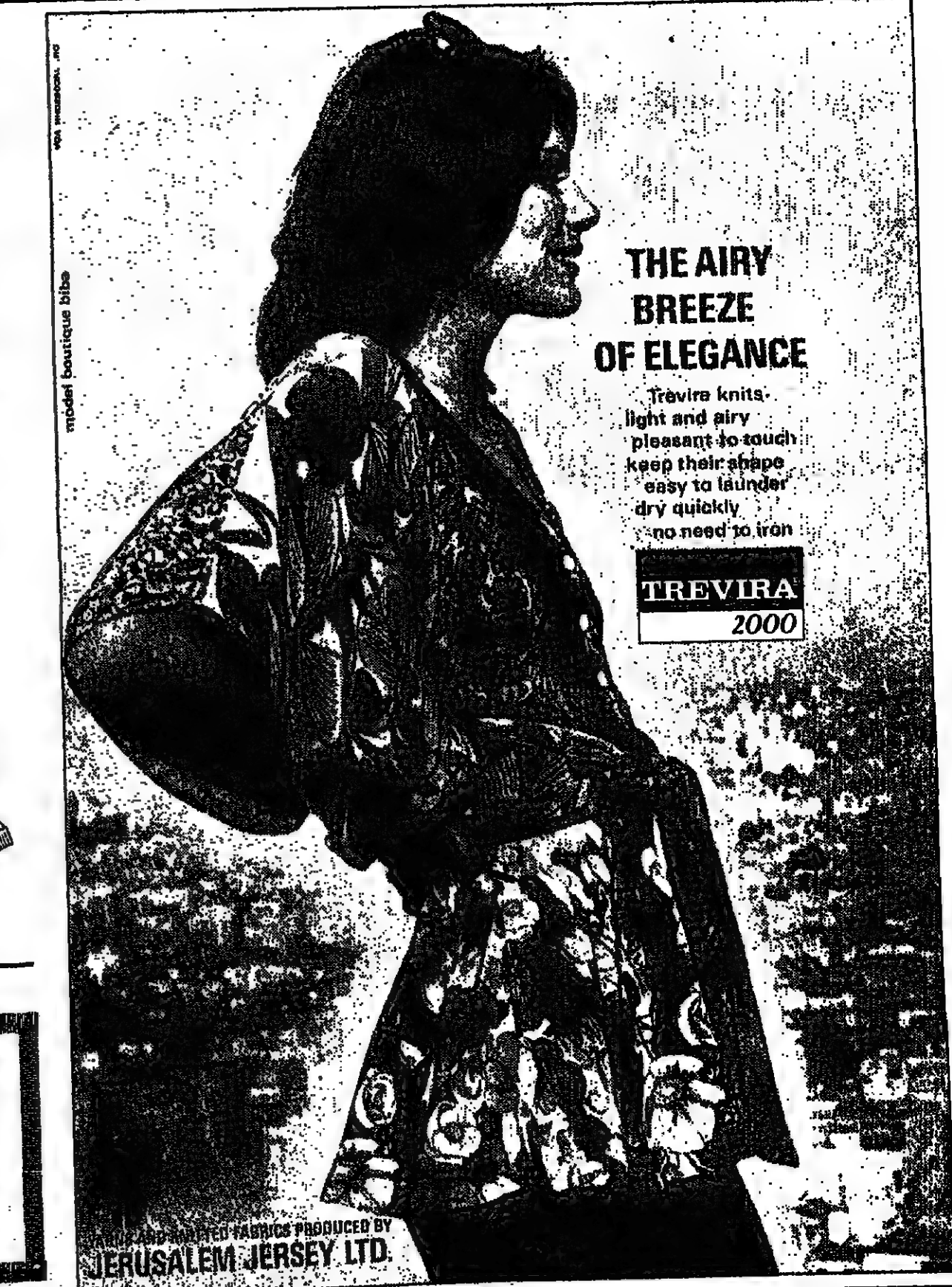
FROM THERE to the Temple Wall was only a step. Hemmed in by another wall there was scarcely room for all the soldiers and rabbis. Some of the boys had lost their hats and had put their handkerchiefs on their heads. One was wearing a map. Some were praying, some writing little petitions and sticking them in between the stones. Most were just looking. They'd heard of the place so often, inaccessible to us before most of them were born. And there it was. Old, solid, part of the fabric of their history. I had no prayer, and the idea of writing a message did not appeal, but I went up close. I put my hands onto the stones, warm and golden in the last gleams of the sun. My fingers lingered on the chiselled surfaces, and I remembered my grandfather.



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